examined the leaf and said : " This is from the Isopanishad."
It contained the following text: " *God is immanent in all things, in whatever lives and moves in the universe ; enjoy, therefore, without being attached; covet not wealth hdongwg to of hers.*)) Thereafter Debendranath took vigorously to the study of the Upanishads. He was absorbed in it and published a selection of the Upanishads under the title of *Brahma-dharma.*
The sages of the Upanishads proclaim the unity and fellowship of man not only with his fellow beings but also with the lower sentient orders of creation —the dumb animals, our mute co-sharers in God's Providence, as they toil for us, drudge for us, till for us, draw for us, run for us, cater unto us, like sisters and brothers, with nourishing food and refreshing drink. They enjoin that even crawling worms, tiny insects and animalcules should be held dear, treated with compassion and kindness, because they also are the children and the creation of God. Our commisseration and kindness towards them naturally demands that they should not be killed for our food. If only one has followed the dreadful and melancholy procession of doomed cattle and

sheep to a slaughter house and witnessed
the monstrous
cruelties inflicted on them by man,
invoking, paradoxical
as it may sound, it is yet true—even the
name and blessing
of God in the very act of killing and the
inhuman degradation
imposed by man on men and even, on
women, and children
engaged in, the provision of an absolutely
unnecessary article
of food, he would never thereafter be
tempted to touch what
is called '(animal food)>. Our great Manu
has said that not
only the butcher who kills the goat but also
he who cooks and
he who serves and he who eats the meat
are alike answerable
for the loss of that precious life. It is
needless to add that to
those who lived out the vegetarian life in
its wholeness, there
would come health of body, intellectual
confidence, peace with
man and nature, the joy of beauty in life
and universal